854 285 203 The cradleboard, 70 to 75 cm. in length and about 25 cm. in width, consists of an oval foundation across which willow slats are placed to form the backboard. A circular, woven hood about 26 cm. in diameter is fastened at right angles to the backboard so that the baby's head will lie within its protection. Four buckskin or cloth loops are sewed along each side of the backboard, with a long lacing strap attached to the upper left loop. Formerly, a shorter cord, attached to the upper left loop, was laced through the two upper pairs of loops, and a second cord, joined to the third loop on the right hand side, could be loosened separately to facilitate cleaning the baby. A tumpline, formerly attached, is no longer added. When buckskin was in ready supply, it was used for the loops, tumpline, binding straps, and bindings on the backboard and hood. At present, strips of cotton material are used on most of the cradleboards.

854 [344] [237] To prepare a cradle for an infant in earlier times, shredded juniper bark was used for padding the backboard and for a headrest inside the hood. A well tanned buckskin blanket was spread over the juniper bark. The nude infant was placed on the buckskin with a disposable diaper of rabbit fur, finely shredded juniper bark, or a mixture of fur and bark beneath his buttocks and thighs and over the pubic area. With the baby's legs straight and his arms at his sides, the buckskin blanket was folded sheath-like over his body, leaving only his face and head exposed. The binding cord was criss-crossed through the side loops over the buckskin blanket, immobilizing the [177] baby with the exception of his head. At a later time, a Hopi or Navaho blanket was substituted for the buckskin; more recently, this was replaced by commercial receiving or crib blankets. Today, infants are dressed in baby clothes of design popular in the white culture.

852 There is little ceremony other than the symbolic face and body molding at the birth of a child. Procedure in the care of the infant is essentially the same for both sexes.

Infant Care

844 854 While his mother rests for four days and nights on a bed of damp sand smoothed over heated rocks, the infant lies supine on the cradle within reach of her hand. A baby is cared for by his maternal grandmother or by his mother if she feels well enough. Men are not barred from the presence of the mother or the infant during or following the birth. The baby's father customarily assists at the birth, and if he is present, he builds a fire and reheats the rocks for the mother's bed each night and morning.

846 854 Following the birth and on three subsequent mornings, the baby and both of his parents are ceremonially bathed in yucca suds, the baby being bathed by his maternal grandmother first, while his parents and paternal grandmother look on. Thus, the father, mother, and newborn child share in a ritual act which identifies them as a family. The father and other male relatives devote some attention to the baby, usually displaying a particular

relatives who stop by to tend the fire for warmth in winter, cook, bring food, or perform other small services. Some relative may visit at the camp for a few weeks or months, but such care is intermittent, and the unfortunate aged without children may suffer from neglect, especially if they are unable to move about or prepare food. 888 737

Two Observed Cases

A feeble woman of 86 years was observed daily during a period of three weeks while the investigator was interviewing the daughter with whom the old lady was living at the Grand Canyon Village.

She could hear well but was almost totally blind. Her face was a maze of loose wrinkles, the edges of her eyelids barely distinguishable among the other lines unless she partially opened her right eye, as she did occasionally. Her tangled grey hair straggled loosely about her face. On a pile of dirty rags, she sat or lay beside the campfire. On her frail, stooped figure she wore the same tattered, filthy dress, sweater, and machine-made moccasins during the entire three weeks and probably slept in these garments at night. She was never seen washing, and showed no evidence of having done so. [145] [515]

She was fed thin cornmeal soup and small portions of whatever the family had that she could swallow in her apparently toothless state. She drank her food from a saucepan or small granite bowl, using her fingers for more solid morsels. Her son-in-law had traded some red rock powder in Moenkopi for about $5 worth of piki bread, of which she was especially fond. She crumbled it in small pieces, scooped it up in both hands, and with head tilted back, emptied it into her mouth. [262] [415] [264]

The old woman was able to hobble about leaning upon a stick cane. To reach her toilet area she followed a mooring rope along the side of the tent in which her daughter's family lived, then followed a rope strung for her from a rear corner of the tent around some trees which removed her a little distance from the camp but not from sight. Once, when the old woman hobbled some distance from the camp gathering wood chips in a bag slung over her shoulder, she was guided back by her small grandson. Occasionally, she would wander off to visit a neighbor and would hobble around in circles until someone came to her rescue. On these occasions, the adults would call a child to her assistance and would keep shouting instructions to her and the youngster rather than themselves helping her unless no child was within calling distance. The children would lead her with a stick rather than touch her. Adults showed an equal distaste for personal contact with her, yet her toddling grandchildren were permitted to sit in her lap and her daughters-in-law readily placed their babies in her arms. [314] [482] [574]

4: Smithson E-5 (1951-1958) 1959 NT14 Plateau Tumana NT14
Havasupai

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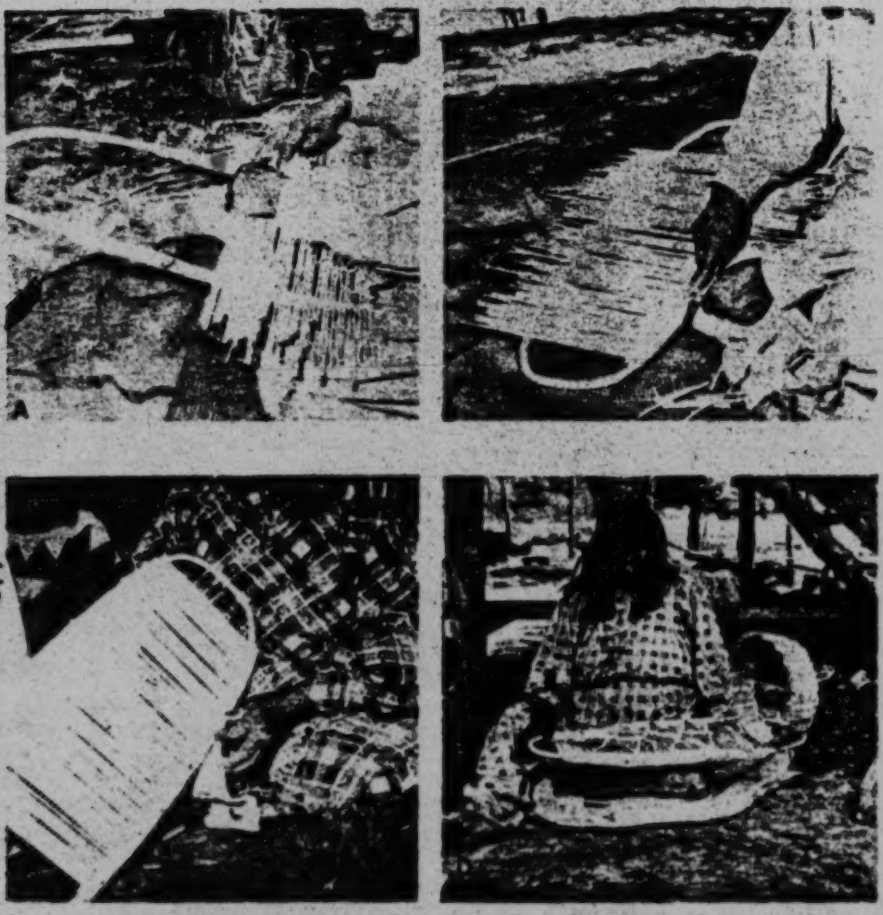

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Fig. 18. Manufacture of a cradleboard. A, Binding willow slats to oval frame. B, Trimming ends of willow to fit frame. C, Sewing buckskin strip over cloth binding which was first glued with pinyon pitch and sewed along sides of frame to cover rough ends of willow slats. D, Lisa Iditicawa displaying completed cradleboard with wicker hood. Formerly, buckskin was used in place of the cloth strip; the former is still added occasionally as an extra feature if it is obtainable.